

M 2211

LAND

Lunch/Evening

Sunday February 4, 1973

MR. NYLAND: It's interesting; it's the first time I think that we-- we meet during the day. And as a matter of fact I can see people. That's even more interesting to me.

You brought your armagnac, huh? I saw it there on the table and I said, oh no. We'll do that tonight. Now you're here. Now we have to drink. What will we drink for? Or to? What will we do with it? While you drink can you keep your mind on something you want to think about, while you are drinking? For instance, if you would drink and think of Gurdjieff. Or, can you drink and at the same time think about the group as a whole? Or that what is necessary for cooperation? Or the element of cooperation which is emotional relationship? Or why emotional relationship in order to work together? So it relates then to that what is the aim: what do you want to do with your life; and everybody who's interested in Gurdjieff, for what reason? And as you drink now, think of that aim. And then we'll talk about it.

I think there have been several times that when I came here that we talked about emotional relationships. I remember one meeting some years ago in Clara Street. And I think at that time it occurred to me also that you should try to develop it, because you're not alone and we have a group; and the feeling for a group is not based on personal

relationships because you like each other. Of course that happens, and then one says, I care, and of course you are affectionate and you do something for each other. This time the reason why you should Work together is for a common aim of a development of yourself as you see your life, and that you believe that ought--something ought to be done about it. And that is very difficult because it includes enemies, because you have to Work together for those people--with those people who are serious and honest. Even if their particular concept of what is Work is not very clear, their intention may be quite right, and the realization that they have to do something about themselves can be quite right and truthful. But then when you consider what they are themselves - that is, whatever your likes or dislikes are - maybe you don't want to Work for that reason together with such people you really don't like at all. And you can like them when they are sincere about that common aim. And why the common aim? The realization of yourself being part of mankind and of course dying.

The aim is to understand that during this lifetime you are given an opportunity for loosening the bondage of your life from the form in which it now appears on this Earth. This means really that what you think about your life, that that what is given to you when you were born, when it came from your father and mother as a life force and then took form in you and started to develop and became a man; and that now at this time, when one remains unconscious, the growth of that life has stopped. It has reached a certain point in which there is no further direct desire to change it because that life as it is now can continue to exist in the condition in which it is now, unconsciously; you can still say that you are caring for it and that you maintain it, and in that sense you are responsible. And, at the same time, you can also say, it's not my life. I would like to create something else, which I

call now procreation in the form of children. And all that, of course, is quite right and it is correct. One starts to think about it, if that can be just the only aim for the existence of life, because what else can it be? And is that what we call an unconscious aim sufficient to become responsible for the maintenance of life as it is? And you have to think about that, because what happens to your life when you die? And what is the accomplishment that you will really reach? If there is something that is worthwhile, is it worthwhile to have your name continued in the next generation? Is it worthwhile to produce certain things that they put up in a museum so that you become admired after your death? Is it worthwhile to write books and become famous? Is it right simply to live your life and become respected? Is it right for yourself that you say, I'm truthful, so that when you do die that other people say, he was very good. He was a kind man. He was this and that. That kind of admiration?

You see, when you keep on thinking about that, you come to certain conclusions about many of such things which are quite empty, and definitely you have very little to do with yourself than only to maintain your life and to work a little bit so that you have enough money. I've talked about the two kinds of life within a man. And when we talk about life in general, it usually is that what is on the surface - what is your appearance, your behavior, the different things that represent you and they call you by that name. One should have a different name for one's inner life - the essential qualities - and that is the kind of life we talk about. I think that life can continue to exist - maybe under your own name after your body dies, the life in your body disappears because there is no further form. It's very difficult to say what happens to the life force which is in the cell at the present time, and when you die where does it--does it disappear to, or is it some kind of a substance

that actually can disappear? Or is it something that can loosen itself from the different cells, and then continues as a force? And if it has been used for different purposes on this Earth, is that life going to continue? And if so, in what way? And will it join with other life which is a little bit freer, or for which one has taken a responsibility to set it free? Or what is really that life when you say: it has to develop in my inner life and I still have to make a Kesdjanian body and a Soul? That also requires life force. And that has a possibility of continuing, as we say, because it has a different kind of a body which is not as yet subject to the laws of destruction like on this Earth.

At the same time, Kesdjanian is also a body that will die. And Soul is the only one that we say will live forever. It won't. It's also a cer--a kind of a body that fulfills a function for a certain length of time, and then a life has to stand again on its own feet. The realization of self-consciousness in three different stages, and cosmic consciousness which comes after that also in three different stages, and then universal consciousness of infinite, also in three different stages. And there they are - nine - nine levels. And then when the end is reached, what is it? Are you again at the beginning because infinity exists everywhere and always, and so does life when it is called eternal. And we try to grasp these ideas because we don't really know very much, but it is enough to create an impetus to consider one's life as it is on Earth, and then we link it up with the necessity of becoming free. And we call that, to fulfill one's Karma, to be finally free totally from all kind of forms, and then to exist as a life force or to merge with the totality of a life force and disappear as a person who has a name.

How far does one's responsibility go? Where will it stop that you are satisfied it's enough? For many people life on Earth stops for them because they don't want to know anymore, and if they did they don't want

to listen to what they have to do. There are so many conditions on Earth that will help you to keep yourself unconscious. And for--to whatever extent it is satisfactory to you, it is your own conscience to see what you ought to do with it or not, if anything ought to be done. And then if something has to be done, who tells you? And to whom then do you become responsible? And if there is a responsibility, who is going to check you up? What will it be when there is an accounting? Or will there be an accounting? Will there be an angel Gabriel or will St. Peter be at the gate of heaven? Naturally, all such things are symbolisms. And you still have to face what you are at the present time, and you only will know what to do and what might happen in the future if you know what there is at the present time; for that reason that kind of knowledge is essential. And so when one drinks to an aim, it implies that I know what I am, and that I wish that that what I am now can grow out to that what I hope for in the end, as we say, as an end aim, as the aim which we even try to consider from a universal standpoint as the end of one's own life and the beginning of the totality.

Different kind of concepts, and very difficult to assimilate, and not easy even to think about them. So when I talk about that what is necessary for this group to be able to Work together, to really have an understanding of what is there within one, and then accentuating that what is much more real as an essential quality; even that is not as yet so complete that you can call it Absolute. But it is a possibility of one step up to get a little bit closer to what one is, and less and less bound--bound by what one is on this Earth. That is why we have this Land, to remind oneself of that kind of an aim. And that, for that reason, we have activities in order to have the practical possibility of application, and to test yourself out time and time again in such

activities to see how far have you grown, and what do you know what you didn't know before, and what is your wish, and what is the continuation of that? So we spend some time in trying to put two and two together and organize a little bit to see if that perhaps in a new form can last a little longer.

You know, we are busy with the activities for different reasons. I've explained it the first meeting I was here. And at that meeting I said a great many things, almost I would say, critically, because I didn't want to have any misunderstanding that you might think that I come here and that I will consider everything just roses, roses. It isn't at all. You have to work. There's a great deal that you have to do. I don't want to be critical about that you didn't do it, although when I said that some years ago we talked about an emotional relationship, you have not followed it up. You still are too much separate from each other. You're not as yet giving out. You have to wait until someone asks. It shouldn't be. If you're alive, and you're interested in what you are doing, you should communicate it. If you want to do something for yourself, together with others, it is necessary to be able to talk about it to others so that they can have a chance to advise you, or at least that they can become a good listening board, so that there is something as a response or a reflex on you which you can use then for yourself. That is why people are different. Because you are what you are, and you are limited in your being, even. But if there is a chance of communication with others, and it is done on the basis of justness, of that what you really want to do and become honest, for such a purpose to be honest. Because in your ordinary life you don't, you don't have to, you make a--you make adjustments. It wouldn't matter at all in ordinary life if everybody was lying, provided you know that everybody was doing it. The only difficulty is that you wouldn't know the extent

of the lie. But here we have a point of Absoluteness that you try to reach. And in trying to Work on yourself, you have to be quite honest about yourself.

Let me say something about Group I. Group I is not a discussion group in the sense that one subject ought to be picked up by someone else. Group I has no nucleus at all. Group I has no authority about any one of the members. Each member has a responsibility to talk about their experiences, to talk about the application of what is their understanding of Work, and in describing the experience that they find in it a verification of such Work, and then have a belief that they wish to continue. Or that they make a statement that that what they have reached is not entirely correct and perhaps a little soiled, maybe not entirely in the sense of simultaneity and not even impartiality, that there is difficulty in understanding it and difficulty even in describing it. And of course the description, as I said yesterday, is all your own and it cannot always be compared to someone else, because they don't know you and you don't know them. And Group I has to emphasize that people make statements about themselves and are not afraid of making them; that you don't sit in fear that even Marjorie - when she answers your - is not in the sense of criticism. It is only to help you to see what is what when you are on the road and wish to reach an aim. But when you are on the road, you may not be there as yet. The progress you make may be very slow. And I imagine that, for instance, you sit in the car and the road is icy and slippery, and you have a hell of a time staying on the road, but it's important because you want to reach a certain aim at the end of it. But it does not mean you are there already and you bring out a report of the state where you are, like every year it is a State of the Union as the union is, as America is, as the economic conditions

are, with perhaps plans for the future, but in any event to make sure that where we are is still in line with what we want to accomplish. That's the important part. Because if I slide off the road and I get into the ditch, I have to be told that it's a ditch. And that that cannot be continued. I can go across the field, but I miss my aim. And one helps then in making a certain remark to put a person right on the road again.

But you see, it is very difficult for anyone else to tell you how the road is. All you can say is, don't forget; there must be Work. Don't forget you did not mention 'I'. Was it in your mind? You did not talk about impartiality. Did you consider it as a necessary asset of your Work? You did not mention anything about simultaneity. Do you understand that that is the only way to get rid of your associations of the mind? And things of that kind - just to help you, to give you an idea of perhaps you have forgotten something because it is not apparent in what you are saying. But it's not in the sense of criticism. And it's not in the sense of sitting ones--putting oneself up as a master who knows this and that and from that as authoritative person simply tells you that you are wrong and that you have to mind your own business, and so forth. It isn't that. It is cooperation. We are on the road in different sections. The fact is all of us should be on the road. We are not comparing each other an--or ourselves with how far you are from your aim. Nobody knows it. Perhaps you yourself will find out. But it is difficult to talk about it to others. But the stimulus of a Group I is that one makes statements - statements which have been verified by you as experience, which gives an indication of where you are on the road and no more. And you don't want any particular admission from someone else that you've done very well because we don't believe in that kind of author-

ity. We only believe in making honest statements, a condition of what is you in reli--in relation to your Work. And leave all the ideas of a nucleus and people who already know, leave them far behind; they don't belong in Group I.

You talk for the stimulus of giving someone else a chance to see that you have been Working, that you were honest and that you tried and you did your best. Only when the thing is off the road already, it may be necessary to tell such people, don't forget. You're off the road now. You have to go back. Not even offering how to get them back. We do that in Group II. In Group I it is a development of your own conscience. You are there; you make statements; your honesty will have to tell you that you are right because it is within your hands to verify it. If the verification is not correct in the sense of the original principles as promulgated by Gurdjieff in his book, if there is something that is still lacking in the--in the question of honesty about yourself in reporting the actuality of that what is your experience in giving that in the real sense of the word, I say, with honesty and if possible in simplicity, it is enough for the level of the group as a whole. You will go home with a stimulus to want to Work because someone else was Working and they told you about it.

Get away from this idea that everybody or many people or so-and-so ought to know more or actually do know more. It does not make any sense. Not in Group I. You Work together at whatever place you are. The truth is determined by your honesty regarding your attempts. That is the relative truth of each person who Works. The Absolute truth is in relation to the aim. And one does not know how far one or another person is away from the aim. So you cannot talk about Absoluteness. All the things that you do talk about of

verification is still a relative question. And it is up to you to hope that you are a little closer the next day and the following day, when you have made a serious attempt to wish to Work on yourself.

In that way, you have to care for each other. This is what I mean. It is your conscience that will tell you. It is the real feeling you have because someone is struggling like you are. Someone must--is suffering. Someone wants to Work like you are. When they tell you about how they are in their struggle, maybe there is a corresponding note that you say, yes, I understand that. I also struggle. You know, each person must struggle for that kind of a living. If it goes too smooth, you're off the road. There has to be friction. It's difficult to accept that, there must be friction. And it's the only way by which you have Work, because the friction will give you energy. And the friction must exist because you fight against your unconscious condition. You fight against the law of gravity of the Earth. If you as--want to get away from this Earth, you have to counteract it by a force which is vertical, but it has to be a force. And then the two, as it were, will fight for the possession of you. You are attracted by your wish to be open to that what could attract you, to Above, to that what is of a different level. You are constantly under the influence of having to remain here because Mother Nature is not interested in letting you go that easily. And you are in the point between the two, and you digest, if you can, the two forces trying to use from one or from the other what is necessary. You take from the force which attracts you to the Earth enough energy to maintain yourself in your body. You take from the other force that what is needed for the development of your inner life. So you become, in between those two forces, a conver-

sion machine.

That is what I call sometimes the manufacturing plant in which the product that is made is an 'I'. And the raw materials are that what you are and you are made up of. And the knowledge of Work is to know how to extract from the raw materials enough of one and the other in certain proportions of that what you call the objectivity of an 'I', gradually as an object for your particular aim in Work, that that starts to exist in accordance with very definite rules, that it has to answer to that kind of a prescription, that your 'I' actually is what it's supposed to be. Because if you don't, and you have an 'I' that you think is right, and you follow it, it's really like a god which leads you astray. And then what's the sense? Because you will have your life and you have lived it, and at the end you haven't reached anything, and according--in accordance with the law of Karma, you have to repeat it. Because life is not going to be let loose unless there is something in you that wants to dissolve the form which keeps it. And that perhaps is a very strange kind of responsibility because why, in God's name, was I born in this kind of a form? If then it is necessary that I have to lose it, why put me into it? That's the riddle. That is the question of the universe: why do people exist? What is necessary for the understanding of the crystallization at different points of the involutionary law, so-called, coming from the center of the universe which of course doesn't exist, because if there is an All-Pervading force existing everywhere and always, there is no center. So I cannot use that even as a symbolism for myself. And looking at it astrologically and cosmologically all I can get is a little bit of knowledge of what I am now, and then I have to Work with that what is myself within me.

And therefore, that what is the direction that I must follow is first to investigate what I am. And I come to the three different sections of myself: my superficiality, my essential quality, and what we call essential essence. In essential essence I reach a point where there is no further discussion about where to go because whichever way I go, I go away again from it and I go out. That is why it's important to understand that, that that is a point in which there is really no return, than only a return in all directions. There is no other direction that will give me the advantage of becoming more. I will become less if I leave that what is an essential essence. But then when I do leave and I want to retain what I have, I have to carry with me something from that essential essence. That is Anulios.

You see, we have an expedition to find out not what is the Moon and to bring a little bit of sawdust, as it were, back from the Moon. Our aim is to find out what is Anulios on the other side of the Moon, because that's the life-giving force. The Moon is already in our forms of behavior, halfway dead. But Anulios is still possibility of life, and the expedition would like to bring back something from Anulios in order then to return to Earth and to tell about what is the reality of life as seen from the standpoint of Anulios. You see, on that return journey from the essential essence back again to the surface of one's ordinary living, one remains as much as possible that what is interested in such an expedition. One remains conscious because that one has acquired by the search for that central point. Returning from the central point and going to the outside world again, the surface, which I called participation, that is the time when one's conscience start(s) to develop. Because that has to be forced by the kind of a will of an emotional kind, wishing to continue

with what one has and putting it to the test through the different regions one has to go. First, the essential section. It is fairly easy to remain emotional because there is not as yet disturbance. After that, ordinary life and the superficial living; then to retain what one has in the midst of that kind of activity.

And so one lives. And here at the Barn--not the Barn. I said that the other day. I listened to the tape and it was out of my mouth before I realized that I meant the Land, and now again I say it. For me, it's the same. It's not an excuse; it's only an explanation. I definitely made a mistake and I did it again. My thoughts are with that as a principle. The Barn is the same as here. It is different in, let's call it, development. The principle is the same. Those who came back from the Barn and then look at this and perhaps pull up their nose a little bit - they're stupid. Here is exactly the same principle. Here is exactly the same opportunity for anyone to work. The Barn has a few people who have worked a little more, and they are under a little more favorable conditions. You must make this, this Land. Maybe, if you can, make it like the Barn. But even that, don't stop at the Barn. The Barn is nothing compared to the people. We're interested in development of man, not in the development of the Barn. There is - of course, there is aliveness because that what is a development, and that becomes a manifestation that has to be manifested in some way. It should be there, and I hope it contains a little bit more of one's inner life that, you might say, it has come from an essential quality. And it is retained when one deals in ordinary life in activities with the outside world, of course, who do--do not know anything about what you are aiming at and what is really the motivating force within yourself. That's none of their business because they couldn't understand it, and they

don't wish it. Your relation is with yourself: your consciousness, which is developed by an understanding of that what is objectivity; your conscience is developed by the understanding of your place on Earth.

That is why I say that is important in the relationships in which you want emotion--you want to have an emotional involvement. That your evolution is dependent on the involvement in emotion. That you can see each other as aiming at returning to ordinary life in this world, but remaining, if you can, a man, which is already conscious when he has Worked, is already becoming conscientious when he returns. And then that what we call this experimental periods: the constant testing ground in ordinary life to see what is your value. What is the price you would pay for yourself if you could buy that what you are? What is it you want? That is your question all the time. And then if you are clear what you want, can I get it here? Is this the place for me? Do I want to stay here for a certain length of time, then go out into the world? Do I want to exhaust the possibilities which are here before I go out? Do I want to sacrifice certain things now which I could have in the outside world but for the sake of a development of one's inner life, do I want to pay that kind of a price for it? That, as you know, we talk about that.

Maybe tonight we talk a little bit more about some detail, because I want to explain to you what I feel we can do; and if you can agree, then I can keep your promise. That is, you keep your promise, but I keep it because I guard it, and I expect then that kind of a promise to be fulfilled by you, so that I can be, for you really, a reminder so that you don't have to have a feeling that the Barn is not represented here, that your Land also becomes that because the eternal principle of truth of that what is an objectivity as a freedom from

subjective life can operate here as well as anywhere else in the world. It is a concentration of the efforts of many of us together as we are here to have, as it were, a certain pride in making something that is worthwhile for all of us. But that means, of course, that at times you have to sacrifice a little bit of your own will and your vanity and self-love and things of that kind. They are so stupid to adhere to. They won't buy you any bread, not in heaven. And your aim is to grow up as a man. And go ahead and do it, and grow, and Work, and don't forget.

Use a task for one week: every morning when you get up, you pray for a moment, two moments, three - moments of self-knowledge, moments of attempts for Working in connection with prayer, to see yourself then, to see that you are going out into the world, to pray to God that He will help you, to tell you at certain times, maybe that you remember how necessary it is to wake up at least once in a while.

I thought this morning maybe I will play a little bit and I'm very hesitant always about such things. I do not know if it is right. I would like to do it almost, I would say, for my own satisfaction. But I'm quite used to not to wish to satisfy myself. If it is right for you I'll play, because it might give you, during that little time that you take off from your ordinary physical work, something to come to yourself, and to be reminded of the existence of something that is a little unusual because it has that kind of a quality, and because of that it might encourage you to create every once in a while, for yourself, something a little bit unusual, so that then you're reminded that everything, as it is mechanically, need not always be mechanical but that there is a possibility of being free from that automatic behavior, and then in its place, the Trogoautoegocrat will

start to function. So tonight we'll continue. But now a little interruption, then.

EVENING

MR. NYLAND: Good, I think all of us are here or at least most of us. So, together with tomorrow - tomorrow's meeting in Sebastopol - the total on the west coast is seven. That's like a little series. This one is number six. Tomorrow will be, of course, difference; it'll be semi-open, and it will be for people who maybe know a little bit about Gurdjieff and maybe not. So it has to have some introductory remarks and it cannot really be a question and answer, although it would be very interesting if one had an audience which has known a little bit about Gurdjieff and then start to ask questions in accordance with what they have read.

I think about that every once in a while: what--where would you get if you just--if you just read ALL AND EVERYTHING? How can you get information from that book, when you read it, as to what you should do? Of course, Gurdjieff didn't mean it as a book of instructions. And it is only, you might say, to break down certain concepts. The second series is to build it up, to show it is possible. And the third series really is more or less an instruction book, I would say. At least, it gives indication of certain--certain ways of how to do things or certain tasks, or how to describe certain conditions. And therefore, meetings of this kind are really like the third series. It's an explanation of what has to be done after you understand what it is that you are and you have gotten rid of a lot of notions.

Now you see, if that is in a sequence, one should not talk about the third series until you really know the first one and the second.

In exactly the same way, one should not talk about Work until you have a knowledge of yourself. And how to acquire that kind of a knowledge? It is not by breaking down what you have. It is really by becoming acquainted with what you are. And that does take a long time. And for that reason you have to start, as it were, your Work with just tilling the soil. And planting comes really later.

We talk many times about what you should do in order to prepare for Work, and one of the first prescriptions is to put your own house in order. That is where you can prove to yourself that you have guts and that you can solve certain problems on this Earth regarding yourself. And then maybe you can start by real Work. At the present time we do it more or less in parallel fashion, not one after the other. And we hope then - it's like an inductive and a deductive method - that when we constantly try to apply and constantly go back to make statements about yourself, constantly know where you come from and constantly know where you are going. And that then out of that you will gradually derive a certain amount of knowledge as to Work and what to look for as results.

So this is the last meeting then, we might say, 'entre nous.' Tomorrow is for the public, and for Sebastopol II. We can talk about how to answer, how to conduct a Group II, if you have any questions about that. I can also tell you that certain things we will change in order to make it run--this organization, if you want to call it that way - a little smoother. I believe we have the construction activity a little better on its feet. There has to be more authority and understanding, so that that what is decided is going to be done. As you know, there is a trio which I've asked to start to function because John Booker has not been able to be here. But, instead of that, try to help him to finish that house. We have to help him, so that

then he is free and not bound by what has been binding him for quite some time. It belongs to the organization of us as a group as a whole. The more you feel the solidarity, the more you feel that other people also exist, the more you know that they exist also in the same kind of a condition(s) as you are, the more you know that all of us are asleep most of the time, and the more you must know that that what is required as something that you wish, and everybody else wishes, to wake up, the more you will Work together.

All right, Harry. (SIDE TWO) (CASSETTE TURNED)

You know what happened? I talked too long at lunch. All right, now we have still a full side of the tape--the cassette.

Who has questions?

Steve Green: Mr. Nyland?

MR. NYLAND: Oh my, yes; you're first.

Steve: In answering questions, when a person is sincere and shows himself to be--to really, to be open and honest in their presenting a Work attempt, and present it, as far as the words are concerned, clearly, and when it comes to results don't have a clear result, that--there's a certain point - it's hard for me to describe - where it's as if--as if it's not clear to them what the result is, and yet the words are that 'I' existed but I'm not certain. Is that--is that clear?

MR. NYLAND: Well, it's very difficult to talk about a question which is, at the present time, theoretical. The best way is to take the question as you hear it, and then talk about it if it is sincere or not. If the assumption is that it is sincere, the tone has to be sincere. The clarity has really nothing to do with it. When they

say that they have reached a certain result or that they have Worked and they have not reached a certain result, I think it's necessary to find out in the first place, what kind of a result do they expect; in the second place, if they didn't get a result, are they sure that they Worked? But it has to be answered when the question is asked. This would simply mean an--a little theory about how to be when a question reaches you and you have to answer it. And that is very difficult.

In a very general way, a person who has made attempts to Work on himself indicates by the way he talks and the way he chooses words, the way his tonality is, the way he sometimes might hesitate, that all throughout there is a sincerity which becomes quite apparent. And his attitude then in asking questions is really that you have a feeling he wants to know. All of that is based on a certain sensitivity, I think, and also that one acquires for an answering dexterity in answering after a certain period of experience. And therefore it is very difficult to say what actually to do. But if you want to insist that there are results, the results have to be very clearly obtained. There cannot be any wishy-washiness about it.

The result is definitely that there's a realization of the existence, and that that what one obtains from this observation process are definitely facts about oneself which are then, as you know, objective. So that has to be a conclusion which goes with any kind of an attempt to Work. Now an attempt for Work may start with a preparation in order to be able to Work. It also can be as a question if they're on the right road that they are as yet not completely, let's say, hundred per cent with an 'I'. Or that the 'I' as functioning is not as yet functioning hundred per cent. Both can

be true. And that therefore the results, of course, will suffer when the instrument is not as yet perfect. And the person who operates the intro--instrument is not perfect either. And there are many times, and I would almost say for a very long time, it is a question of anything of that kind can be reached of hundred per cent. Hundred per cent of an--seing in the form of observation, hundred per cent as far as impartiality is concerned, and surely extremely difficult to reach a hundred per cent of simultaneity. So the judgment can usually be that it is not as yet complete.

But I think there are other ways by which one can also judge for oneself because even if the result is not clear and even if it has been reached and it cannot be described, a person who Works is in a certain state. And because of this intensity of his own emotional wish, and then what he tries to do to the best of his knowledge, and that although he may not reach a complete result, he definitely must have a realization for himself that in doing his best, he is on the right road. So what he says then has to be checked against what is a description of Work instead of a judgment of the results he has reached. And then I think there is no particular possibility of making distinctions until you actually are in the process of having to answer. Then there is the reality of the question right in front of you. There's nothing theoretical about it anymore, and I feel that is the time that one ought to know what to say.

Steve: I'm thinking specifically of a case where a person has described many times making attempts but feeling that they did not have any results, and over a period of time not getting - the sincerity is there and a continuous effort is made but any further - it seems to be a dead end th--or, it doesn't seem to be appropriate

just to try to pull results off, and even though the tone of voice indicates a real effort is going on.

MR. NYLAND: When a real effort is made, simply ask him to continue. If they don't get results as yet may be due to many different causes, but I would say in general when there are no results and they say it I think they're still doing something wrong. I do believe that there is a definite result that one can notice. If I say that the result has to be that I know I exist, certainly it can be a fact and it is irrefutable. Either I have that as a realization or I don't. That it may be a little bit colored by some unconscious interpretation, that may be so. But the fact that I see myself and that I become aware of myself existing in whatever attempt I now make as describing an experiment or describe the application of Work, of course there is a result. And when that isn't there, well, my answer is: keep on going. If you don't want to disappoint them, then don't tell them that they are wrong. If you honestly feel that there may be something wrong, then have the strength of telling them that that isn't Work. Whichever way you want to do it. In any event, encourage them to continue. All right?

Steve: Yes.

MR. NYLAND: The rest now would become theoretical.

Yah?

George Bloch: This is George, Mr. Nyland.

MR. NYLAND: Yes, George.

George: In the--in the past few months, because of Work, there has been a certain experience that has become more familiar to me, which I called, for myself, the beginnings of a subconscious beginning to become more active. And something bothered me quite a bit about that

because, well, it didn't seem to be correct according to the description that I was reading in ALL AND EVERYTHING. Yesterday, as a result of your discussion at lunch time and the task you gave that I interpreted to try as much as possible to stay close to something as essential as possible in myself, and to really try to create something permanent, I--in doing that there were many moments where there was an 'I' present to my body as I was involved in physical activity, but I--I noticed that there was some kind of impression that was feeding little 'I', definitely feeding little 'I', that was quite different from what I had called subconscious before. But it--it brings a question to me because I don't understand what that former part of myself is. It seems to be quite bound and quite different from what would feed 'I', but it seems also to be very much related to why I am the way I am unconsciously, or at least part of myself unconsciously. Is that a clear question?

MR. NYLAND: Not entirely. Because I think if it is--if it is a description of unconsciousness, I think the viewpoint of how one is at one time, and six months later or a year later, can be quite different because the unconsciousness is not clearly defined as unconscious. And also when you introduce the term of subconscious, one is talking something a little different. I think the only certainty I can have is the result of a method in objectivity which then centers on the fact of my own existence. I think that is the first step and that becomes an absolute value.

Now the way I look at myself as I have been or as I am now, of course if it is interpreted by 'I', should always be the same when I know the method and that 'I' is actually present and is correct hundred per cent. But you see, there are too many variables in it. I do--I'm not sure about 'I'; I don't know enough about my wish; I

don't know even if that kind of an observation is really completely free from partiality, if it is free from any form of thought process, if the acceptance of myself is so complete that it is that and nothing else, and that it really takes place at the moment. So I do not know. I do not know what to think about my unconsciousness when it starts to function and I have no means of measuring it, even, in itself even if it changes.

In a very general way, I will know that I myself do change in different aspects and in reaction to different things in the outside world. And so that the final judgment about progress for oneself in this Work is dependent on what I am able to do in this ordinary life. And that while that is being done, that that what I am doing belongs to my being, belongs to the picture I have gradually of what I should be as a conscious and conscientious man, and that has then definite results as related to consciousness of efforts which can, at certain times, influence other people. Now I have to be very general about it because your question was not specific.

George: I think that answers it.

MR. NYLAND: I believe it does, but...

George: I understand what you mean.

MR. NYLAND: Yah. Okay, good.

Don (Suramsky?): Mr. Nyland?

MR. NYLAND: Yah?

Don: Don (Suramsky). In--in the past I've had a wish to Work more often when I've been working around other people for some period of time, and results have come at times from having a wish - the wish for an 'I'.

MR. NYLAND: Is that when you have been working with others and then you can Work better, or is it in the presence of the others that you

can Work best?

Don: With--I've been working, for example, I work at the Furniture Guild and I made--I'll be working in part of a large room and it may be for a certain period of time, maybe two hours. And during that time I'll--I'll have a--a wish will come and--what I'm asking is that should I--should, when a wish comes in those circumstances, of which what will occur is that at times when an 'I' is present, then, soon--then after that it's very difficult to continue with a wish. And I'm contrasting this with when I have a wish to Work when I'm more in circumstances where I would be alone and--and circumstances, in a sense, would be simpler. But it seems that my wish has come in the past often more strongly with--when I'm in the presence of other people, working with them or perhaps when I speak to them.

MR. NYLAND: It's quite possible that the wish is stronger dependent on certain conditions in which you are, if the conditions there, whichever way they are, stimulate you or if they give rise to thoughts about yourself, or to comparisons with the people you are with, it can be quite possible that your wish is stronger than when you are by yourself and you lead a little bit of a peaceful state of unconsciousness. But you see, it is not the same as saying that you can Work more. I'm afraid that when you are--when you are having that wish, that that can be quite sincere, but then to put that wish to practice, as it were, to change it over into the creation of 'I', it's a very difficult matter when the 'I' is then also created in conditions of other people around you and in your state where you become identified with other people. Because there's no question about that. Whenever other people are around it, you receive impressions from them. And therefore, certain amount of energies in

yourself are being used up in an unconscious way. And who knows, maybe the--the depth of the wish may be there, but not enough energy even to convert it.

Again the only way is to find out what are results for you, to what extent really you get knowledge about yourself in one condition or the other, and then I believe that when it is quiet and I still want to establish a method, or I want still to build an 'I' which is not as yet full-grown or mature, I think the quiet moments are far better than any other. All I require then is that what is the object of observation is in motion, not standing still really or not entirely as if dead. So compare for yourself and make up your mind about it when you have information as to the result. That will determine for you what is the best thing for you. Otherwise, it becomes quite complicated because it--when you are with other people, you don't know what might stimulu--stimulate you to have that so-called intense wish. If it is something that is a result of your own state, and then understanding the state of your own unconsciousness, the wish can be very strong regardless of who else is around. And maybe then it will lead to Work on yourself. But I don't think you're--excuse me for saying it - that you're very clear about Work itself.

I would advise you to start Work to the best of your knowledge in conditions which are as simple as you can make them. See if you get certain results which are acceptable to you in the direction of we have talked about them and which we have defined. If you don't remember that quite, go over the tapes, sit until you know, listen to it, or talk with other people. Become first clear what is really Work. And we've talked enough about it, but I do not know if that is clear, otherwise I don't think even you would have the question.

You would already know for yourself. It would be such a certainty that there is no question about it that you know what is the best time to Work for you.

Gradually one finds out by that kind of practice what you can accomplish for yourself because you are different from different people. You approach Work from the standpoint of where you--you leave your unconsciousness. A description of yourself and your state and the moods and what you actually are in accordance with certain laws, of course, is helpful. But what really counts is the time that you want to consider yourself as you are and the degree of not wishing that to be, that is, the degree of criticism you have about yourself. The worse I think I am, the more I will have a wish to Work. But again, the wish to Work does not mean that I can, because the conditions under which I live may not at all be conducive. Start with the very simple things first until you're sure that there is something that you can call 'I' that is really functioning, and that it functions in simplicity; you can add gradually different kind of conditions to make it more difficult and see if your 'I' still survives. All right, Don?

Don: Thank you, Mr. Nyland.

Bob Wachtel: Mr. Nyland?

MR. NYLAND: Yah.

Bob: It's Bob Wachtel.

MR. NYLAND: Yah.

Bob: Yesterday, I was returning to the Land with the car, I was helping John do some stuff at his new place and we'd been working all afternoon. I got into the car and I leaned back in the seat and lit a cigarette and hoped--my body started to relax and I immediately realized this was an opportune time to create an 'I'.

And I did right then without thinking. I had a--there was a definite impression of myself in a certain posture and...

MR. NYLAND: No, I stop you here. I don't care about the posture. And I don't care about the impression. I only care about the fact of my existence, regardless of what I am. I don't describe it. I make an 'I'. 'I' functions only in one way: to give me information that I exist, and that is that kind of acceptance of myself that I am, that there is life in it, and that that happens at the time when it happens that it is registered and that there is impartiality. I'm not impartial when I say I see my position and what it was and so forth. That's description, ordinary life. Get away from it.

We've now talked more than enough about what is an 'I'. Hundreds of tapes tell it all the time. ALL AND EVERYTHING spells it out at certain - when a man has his real 'I'. Time and time again it's in that book. We talk about something that is an 'I' that is functioning. And it is not a thought process. And it's not even a feeling. It is something entirely different. Awareness - you have to know what it is, almost I would say, by taste. Revise your thought processes about Work. Really come down to grips with it and what we have been talking about. What is that 'I' as an objective something? And then functioning objectively towards oneself. It doesn't make any difference if you sit in the car, get out of it, or that your body relaxes, and so forth. What counts is I wish to Work. I want to wake up. Something in me must wake up. That's what I say. And I say it aloud. I even try at times, if there is that kind of an 'I', to have an imaginar--imaginary conversation between 'I' and 'it'. I try even to put into words what it would be if 'I' was aware of me. Of course it's nonsense, 'I' doesn't work that way, but I certainly can bring about a conversation between two things, not just one.

Try that, Bob, because you've--you've got to come--become much clearer about Work. You're not clear now at all.

I'm a fuss pot, you know. But I've got to be because if I'm not, if I would, from my standpoint, allow certain things to continue to exist which, in my opinion, would lead in the wrong direction, I would be utterly foolish, and I really--I would be even immoral, if I didn't speak up that I said, I would say - don't do that because it's a waste of your time, and you will never get anywhere, and you'll wake up at the time when you die, and all your attempts are really like nothing. All the attempts then were subjective statements about yourself. Of course I don't say it that way because I almost would say who am I to--to tell it? And I only dare to say it because I have experiences of a certain kind over many years. And I--I know how difficult it is really to make attempts for becoming objective or for the creation of something that is that kind of an entity.

But you see, it is so silly that one wants to continue and believe that you will, I would say, you will be saved. That you believe that by doing this. And the disappointment that must come afterwards, that you will find yourself in hell. Don't do it. Revise it. I'm telling all the time, try to make absolutely sure that you understand what is meant by an objective fact. And when you once know that and it has become part of you then, you have at least a measure.

Many statements in Group I are very often just on the borderline. And I hones--I--I don't want to tolerate that. Gurdjieff for me is worth only when that what we express as Work is pronounced in an exact language about which there is absolutely no possibility of misinterpreting it. There are some chapters, Gurdjieff talks about the use of exact language. Sometimes he says root language, which has less chance of being misinterpreted. I hope you know what I mean

because I mean it well. I don't say it in criticism at all. It's only a little warning. If a person is running towards a precipice, of course I will tell him, don't run.

Kathy Differding: Mr. Nyland?

MR. NYLAND: Yah?

Kathy: I came to the conclusion about some difficulties I had Working often at the Land or in the presence of other people today. This weekend I've been able to work on things that I'm not--that I don't really know how to do, like dying wool; and we were binding a rug today and it's a certain aspect I've never done. And really this weekend I remembered that Work should be much more than I--much more in the back of my mind than often at my home. But it was really harder for me to Work here. And at the time that I was binding the rug, I think I found it was because - I don't know if I felt unsure and then wasn't able to bind the rug very well, because of working with other people and then losing confidence, or if it actually is because I don't know how to do it very well, but there was--that was really in my way. And at one point I went out on the porch to empty some water out of the wool, and I knew at that moment that I was about to come to the edge of the porch and dump the water out, that then I could Work because it was something that I could do physically absolutely perfectly well, with no need to criticize. And there was a very clear registration of my body simply standing at the edge of the porch, holding the wool. It's just like--I felt so free at that one effort. And I just--I mean, afterwards I realized that it's hard for me at the Land because - well, I'm not sure why. I'm not sure whether it's because of doing things that I don't know how to do well or because of other people, and then...

MR. NYLAND: Don't forget that both experiences happened on the Land.

The conditions were different. You're exactly the same wherever you are. If you're home, you can have also two different kind of conditions - one in which you cannot Work, the other in which you could.

Kathy: Well...

MR. NYLAND: It has nothing to do with the Land.

Kathy: Now in my home or in my own life I have a certain poise now, and I think it's come as a result of Work, but it's difficult for me when I...

MR. NYLAND: (But) well you can see it is not as yet strong enough.

Kathy: Right. So what--I don't want to back away from...

MR. NYLAND: No, continue.

Kathy: Just try and find...

MR. NYLAND: Don't Work at the Land, on the Land, when you are here, when there are too many people around who might criticize you. Or when you are engaged in certain things that perhaps you do not know as yet how to do. Don't Work then. Work only when you can. It is common sense. If Work costs me energy, I want to utilize the energy to the best possible efficiency. It's so logical. And if there are conditions which take away energy from me because they have to be attended to, or I become part of it and I'm am--I am identified with it, whatever may--way it is, whatever the quantity is that has to go in that direction, if it leaves me without any possibility of even creating out of the wish something that could exist, then I still say, it's not right yet, it's still too difficult. I have to go back again and do again and again that kind of a--make that effort where I can make it and have that kind of success as I wish.

I stay within my means. I do not assume that prematurely I have the knowledge to cope with different conditions that will come to me whenever I happen to live. I keep on sifting out what is still the

right time and the others for the time being I leave, I leave alone. I don't want to do it. I don't even wh--want to waste the energy. And I don't want to be disappointed, because this is the trouble: when I try certain things in conditions where I perhaps ought to know, or where I find out that they are not right for me, I'm disappointed. Because I have a hope; I expect something. I have no right to do it, but nevertheless, it's human, because I want to achieve something; and there I try it with all my intention, with the best will in the world, with all the seriousness that I have, and it doesn't work out.

Kathy: But one shouldn't avoid...

MR. NYLAND: One should avoid it.

Kathy: No. I mean these situations themselves, like, you know, and retreat.

MR. NYLAND: You--you will be in many unconscious conditions where there is absolutely no possibility at the present time to Work on yourself. I think one must acknowledge that. That the law of gravity, and the situation of the Earth, the atmosphere, all the unconscious states of people around you, everything is indicative of keeping you asleep. And you are asleep because you let it, to some extent, or you have no force to counteract it. One must know that for oneself how terribly unconscious one is, and how it is crystallized, and how habitual it is, physically as well as emotional, intellectual, that one is that kind of machine. It's terrible how we are. We don't want to believe it, but that's the question of honesty. When I finally come to the conclusion that I realize that is so, there is no other way out. Then that acceptance, then I st--that's the first step, when I start to realize that I can Work. But then I also know that I cannot be stupid about practicing when I shouldn't practice. You know what I mean?

Kathy: Yes.

MR. NYLAND: If there is a hell of a lot of noise going on and all I can do is to whisper, and I want to tell something to someone else, I would be a fool if I whisper. Either I shut off the noise or I don't whisper. And I simply say, come out, come on, I'll tell you something. So you go somewhere where it's quiet. We do it in ordinary life exactly the same way. Why should we make a difference when we try to Work? All right? I think I--you know what I mean.

If you get too much often--too much disappointed, it's really a terrible thing to overcome because you start to doubt yourself. And it is only a result of the conditions. And all you have to doubt is that--or the question you ask yourself, how can I be so stupid even to try it? But that's us, you know. We always assume that we can do things we cannot do.

Are there any other things that you must remember? I would like to say certain things still. When we talk about cooperation it means that as a group you take on a responsibility for certain things to be done. When one can agree, very simple things - food that has to be cooked, kitchen that has to be cleaned, attention has to be paid to the maintenance of this place here, tools have to be kept in a good condition and returned; whatever it is that you feel that you come--can become responsible for, do it. When there is a question of volunteers, please become a volunteer. Don't leave it to one or two. You know it is not right. You know you ought to feel guilty, because there is a burden to be carried by a group as a whole. And what do you think of yourself if you just leave someone else do it and you just walk as you like and smoke a cigarette? Don't you see yourself that way then? If there is something like a canopy that you have to hold up, and it's necessary to have a vertical pole support it at

different points, do you think that you can just sit down and let it be, and let the part that--of the canopy that is above you come down? No. You are wanted; you are needed. You belong to this. If you cannot have that attitude really, and you can stand even that someone else is going to do it for you, you have no morality. Honestly, you have no conscience. It should occur to you that in such a case, when you cannot do it, even that you go up to that person - I'm terribly sorry I cannot do it; I wished I could, but I cannot do it. I'm ha--very happy that you are taking care of it. That would be correct. Then of course the person who has to do it perhaps is willing to do it because there is that kind of an admonition on the part of you. But you don't. You just disappear. And let it go. Whatever it is, you don't give a damn.

Try to remember that what I'm saying now because I mean it. And I know it ha--it happens; I know it is human quality; I know it happens in Warwick. I'm not talking as if we are so goddamned perfect. We are not. We're just as stupid as anyone. But what we have to see is to see it. That is what is the requirement - that you don't walk with your eyes closed. And that you don't continue in your selfishness. That you actually want to do something for the sake of something that is higher than you are. To some extent even that you understand that what is needed in order to save this group because if you don't learn it things are going to fall down gradually. You know that. They already are here and there is *décadence*, and you allow it. You don't care about it. If you don't care about these things, don't have a group. Don't talk about Gurdjieff. It does require exactly the breaking down of certain habits of yours, of all of us. No exception. One person is not more unconscious than another, really, to speak about. We all are--we all are asleep. You can say one is a little deeper

asleep than the other, but for all practical purposes, there are not enough alarms to wake us up.

This is what I wanted to say because it is in line with the wish to cooperate and to establish relationships. To establish something that you can go by, on which you can count; you must know that for yourself by this time. I hope you can continue with having these thoughts. I hope that you will pay attention to it at times, and that you will do it for your own sake, that you can grow up and become more and more unselfish, more and more self-centered for that what you can afford and which, when you do that and attend to it, does not take anything away from someone else. Because the first thing God will ask you is: have you been a selfish creature?

I hope we can come back in two months. I hope you will let me know if there is anything that we can do to help you, to stimulate you, from Warwick. People are willing to work together. They will go out of their way in order to help you across any kind of an obstacle when it is possible for us. You know that. You must count on it. We are one group as a whole because we have one aim: freedom from this Earth.

So, probably I'll see you tomorrow in Sebastopol but at the same time now I wish you well. And if you have armagnac, drink to the ultimate freedom of man and mankind. So help us, God, Father Almighty.

Good night.

END TAPE

Transcribed: Donna Gaddis
proof: Caren Raley
proof: Andrea Asti
proof: Jessica
FINAL: Jessica 8/73